

# Megiddo Message



# Megiddo Message

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Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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## Megiddo means

"a place of troops,"

—Gesenius' Hebrew Lexicon.

"a place of God."

—Young's Analytical Concordance.

Geographically, Megiddo was and is a town in Palestine, located at a strategic point, demanding heavy fortification; for Palestine is the age-old gateway between East and West, and the avenue connecting North and South. Always, supremacy there has been the envy of the world, and the prevailing nation has guarded it with a jealous eye. The famous pass at Megiddo through a solid mountain range is the one means by which this avenue between continents may be traversed.

In the spiritual parallel, God is in this place with a band of troops. Soldiers are equipped for spiritual warfare against the forces of evil without and within. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

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Chatham, Va. Mrs. E. S. H.

## Cheer and Help to the Weary

Dear Megiddo Friends,

I would like to mention very beautiful lessons in recent MESSAGES: Defeated Lives and Navigating the Narrows and also the Commandment which is the Lamp.

The lessons help to cheer one along the troubled paths of this life. They seem to help us along the homeward way. The lesson of the Defeated Lives would touch a heart of stone. The lessons are a great help to the weary.

Montreal, Que., Can.

Mrs. M. H.

## Rain on Dry Earth

Dear Sir:

I would not want to be without the MESSAGE and Bible School Lessons, as living so far away, they are like rain falling on the dry earth. I also enjoy the Maranatha Letters which help to overcome evil with good. Every one has his own trials and temptations.

I hope to visit the Mission some day.

Lemon Grove, Calif.

Mrs. F. P.

## Bereaved

Dear Brother:

It is with deep sorrow and a grief stricken heart that I have to tell you the very sad news: My dear wife whom I loved and cherished so much, after seven long years of suffering, passed peacefully away on October 23rd.

The blow has been very hard for me to bear, but I have to face up to the facts. My dear wife was a very courageous little woman and liked by all. She served God daily. She was a constant reader daily, of the blessed Bible and derived much comfort therefrom. We both always strove to serve Christ, our Saviour. For 45 years we shared the joys and the sorrows that came our way, but our faith never parted no matter how dark; we always saw the light ahead, beckoning us on over the many years that we shared our lives with each other. God was our constant partner and we never failed to have our morning prayers and evening prayers each day. In my sorrow, He will give me courage and strength to bear my burden, and comfort me in my present affliction.

I know you will bear with me in my most grievous loss that I have sustained.

Onehunga, New Zealand, R. B. Lawton

## Forefathers and Forth-farers

WITH THE return of the Thanksgiving season our minds unconsciously turn to the hardy Pilgrims who instituted the day of Thanksgiving as an expression of gratitude to God for their first harvest in the New World. They had left comfortable homes and civilized surroundings, braving the perils of a voyage across an uncharted ocean in a small sailing ship, finally landing on the bleak shores of New England. The men and women who were our forefathers possessed an adventurous spirit; otherwise they could not have so jeopardized their future.

It took courage and the true spirit of a pioneer to launch such a hazardous undertaking. Those who embarked on the Mayflower were people of purpose, of strong convictions, and they were convinced that in taking such a step, they would find freedom and improve their opportunity for spiritual advancement.

No doubt the plan for emigration to the New World was their chief interest and discussion for months, and perhaps years. As they were gathered around their firesides at eventide they planned and counterplanned, first deciding to make the venture, and then concluding the risk was too great. Again and again they counted the cost, weighing the perils they would encounter against what they hoped to gain by taking the step, till at last their enthusiasm had risen to such a pitch that nothing could stop them till they had landed on Plymouth Rock.

Some years ago the pastor of a local church chose the title of this sermon as the subject for his Thanksgiving sermon, apologizing for the seeming pun or play of words for the sake of the thought that he was trying to embody in his subject. The question is, do we possess in any real degree the spirit of daring which animated those who set sail over what were treacherous seas, and to unknown lands?

Today we sail uncertain seas, we walk wholly by faith, but we have no cause to doubt that God is leading. We need more faith in God. We need more strength to fare forth in the Cause of Truth and righteousness. We need to remind ourselves often that God still lives and that His purpose cannot fail. He has set apart him that is godly for Himself. He is not unrighteous to forget our work and labor of love. His promises are as immutable as the return of the growing season. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61: 11).

Again and again we hear God's spokesmen saying: "Let your hearts be strong." It is the cowards who say, "The work cannot be done." "God's plan may fail in the end." No, God's plan and purpose to save and eternally bless the righteous cannot fail. His plan to fill the earth with His glory and transform it into a heavenly paradise, will surely be fulfilled. A Christian forth-farer has the courage to take a step by faith, to continue on in a prescribed course when all odds seem to be against him. It took faith for the Pilgrims to undertake the crossing of the Atlantic in the Mayflower, being uncertain where they would land, or whether they would meet peoples that were friendly or unfriendly. And it will take faith and daring on our

part to fight against sin and the promptings of the flesh. At times when the strongest instincts in our very nature seem to demand indulgence, it will take courage and strength to say a resolute *no* to self, and make it stick. But no other course can bring us the ultimate in peace of mind, or assure us an abundant entrance into Christ's Kingdom.

In the first part of his sermon the minister enumerated some of what he considered structural weaknesses in our nation. Outstanding among these were carelessness, indifference to law, and religious indifference. We cannot honestly disagree with him on this score, for the indictment is too true. Indifference to our State and Federal laws, the rules of the highway; indifference to the Golden Rule, and to the rules of the Law of God, is the order of the day.

The human weakness of indifference is a part and parcel of the make-up of each one who strives for perfection of character. The desire to slacken the tension now and again and take it easy is as natural to us as to breathe. But the Christian must walk carefully. He must never walk carelessly, for danger is near. Moses transgressed in not paying sufficient attention when the Lord commanded him to speak to the rock to provide water for the people. He smote it with his rod as he had been accustomed to doing. Uzzah became careless and disobedient to the long-standing command not to touch any holy thing. He put up his hand to stay the ark of God when he feared harm would come to it as it jostled over the rough ground when the oxen were pulling it on the new cart.

And how many times we have grown indifferent in our relation with our brethren in the truth. We have failed to do to others as we would have them do to us. We have wished our ugly unchristian moods upon others. We have spoken words that cut like knives in place of weighing our words and pleasing our neighbor or brother in the Truth for his good to edification.

Commenting on indifference to religion, the speaker had this to say: "From Washington down to our present day in the history of the nation, morals without religion do not endure. They may abide in the hearts and minds of a few, . . . but for the average man they do not endure. Men and women must have the training, the development, the spiritual vision which religion alone can give to be able to see the things which are unseeable, to be able to realize and know life's brightest hopes." And to this we would add that a religion strong enough to regenerate and fit us for salvation must be reasonable, definite and clearly definable; based entirely upon the plainest commandments and promises in an inspired, infallible Word. We thank God that we have such a religion.

Too many people of today are indifferent to religion. But what of us? Are we indifferent to the great and precious promises that God has made to us? We must believe with all our heart if we would fare forth with the strength and vigor of our forefathers in the faith. A world-renowned orchestra conductor once said: "I freeze, or I burn, but I cannot be indifferent about my music." And a Christian if he be Christ's can never be indifferent about his religion.

In Heb. 2: 1—3, we read: "Therefore we ought to give



the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

No. Morals without religion do not endure, and they cannot save.

"The carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be." The gospel is "the power of God unto salvation to every one that believeth," and with its bright promise of life eternal, we should be able to generate the necessary courage and endurance to carry the work to its successful finish.

Our forefathers became "forth-farers in and for the life of our nation. They dared greatly—so greatly that in those earlier days they left home and comforts," and took up their abode in the American wilderness surrounded by hostile Indians. They dared greatly in later years in setting up a government which "Washington frankly called an experiment, such a one as nations and peoples of the Old World did not believe could succeed. But they dared, they built, believing they had ventured a new thing which would succeed." They were indeed forth-farers, and through their efforts we now enjoy freedom of speech, freedom of the press, freedom to worship God according to the dictates of our own conscience, conditions indispensable to the rebirth of true religion upon earth.

Our forefathers dared greatly; in like manner we, the representatives of the true and living God on earth today, must dare greatly, must dare to be different. Living in the midst of a careless, heedless, pleasure-loving world, we as true Christians must be able to live above the waywardness to which the masses are inclined, being examples of the "believers, in word, in conversation, in charity, in spirit, in faith, in purity." In an age of loose morals, and carelessness of dress and of deportment, we must be strictly careful of the life we lead and refuse to follow popular fashions, when to do so we should disobey the divine injunction to "dress in modest apparel" (1 Tim. 2:9).

In a day when vulgarity and loose talk have become the rule rather than the exception, do we dare to be different to the extent that we can resist following this trend, and employ only "sound speech, that cannot be condemned" (Titus 2:8); is our speech always with grace, seasoned with the salt of righteousness (Col. 4:6)?

God wants men of action, not cowards. He has no use for the sluggards who are always ready with the defeatist attitude "It cannot be done." Their only strength resides in sitting still. God's forth-farers must be pioneers. They must be pilgrims with such an insatiable desire for eternal life and salvation that nothing can daunt them. The great apostle Paul showed himself to be one of these forth-farers when he said to the Ephesian elders: "And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus. . ." (Acts 20:22-24).

When the lawyer, tempting Jesus, asked which was the great commandment in the Law, Jesus answered him: "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind. This is the

first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:37-40). If we take our life in our hands and go forth serving God, hanging all we do on these two great commandments, we will demonstrate we are true forth-farers, and it will be well with us when we stand before the great Judge.

A century or so ago the popular call was, "Go west, young man." To do that meant hardship, privation, possible loss of life. But packing their few earthly possessions in a covered wagon, hundreds of families undertook the hazardous journey across the American wilderness. They climbed mountains; they forded dangerous streams, crossed long stretches of burning deserts where their stock sometimes perished for the want of water. But some safely reached the Pacific Coast regions and took up homesteads on the virgin lands.

True, our land frontiers have been fixed, making it out of the question for us to "go west" and take up land claims in undeveloped areas as did our forefathers, but opportunities to fare forth into broader fields in mental and spiritual development are unlimited. Ever beckoning to us is the opportunity to search deeper into the storehouse of God's wisdom, the Bible, exploring the height, depth and breadth of the wonderful knowledge of God. Then there is the chance for expansion in the field of showing a more godly example to others. There is no greater spiritual service that we can render to our family, our circle of friends or our community, than the example of an honest, upright, godly life, showing a pattern of good works to all who observe us. It was Jesus Himself who said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

No greater display of moral strength, nor a surer sign of a forth-farer in the quest of life eternal could be manifested than the ability to accept constructive criticism with good grace and profit by it. Every way of our own seems right to us, and we lack the vision to see ourselves in our true light, hence reproof and correction (Prov. 6:23; 3:11, 12) are indispensable factors in spiritual advancement. We read, "Happy is the man whom God correcteth" (Job 5:17). These words focus our point even more sharply; not only must we be able to accept reproof gracefully and profitably but must actually be happy under God's correction in view of the great good it ultimately will bring to us.

While the "westward ho" is no longer proclaimed, in our spiritual life, we have an even more ringing call to action. It is the *Eastward Ho*. There is a remarkable difference between the two. The former is traveling toward sunset, the latter toward sunrise. A much greater spirit of adventure must prevail to take the latter rather than the former course, but the endings are vastly different.

It is common these days to speak of the afternoon of life. It is the years from retirement age on. If one has good health and economic security, these years may be pleasant. They give the opportunity for travel, cultural pursuits, for doing some of the helpful things one always wished to do but could not for the lack of time. But these days, however beautifully tinted with the rosy glow of sunset, are numbered. The sun *will* go down, life will end.

The *Eastward Ho* is traveling toward sunrise. Everything is ahead, nothing behind. But conditions of travel are not always such as we would choose. It is still dark; it may be very dark. There is always darkness just before

dawn. Coldness, dampness, prevail everywhere, but day will soon be breaking. Light is ahead; glory is ahead. God's new day for the earth and mankind is ahead. When the young man went west years of hard work were ahead, a meagre existence was ahead, and an ultimate termination of life the only prospect. Traveling east toward God's sunrise also is an adventure. There certainly will be hard work, sacrifice, loads to carry, mountains to climb, but there is also approaching brightness, and life is ahead. "The path of the just is as a shining light, that shineth more and more unto the perfect day." Let our shout be "Eastward Ho!"

It took courage on the part of the Pilgrim Fathers to brave the uncertainties of life in a new country. To build themselves homes and hew out a livelihood from an undeveloped wilderness required initiative and determination, and plenty of hard work; but the true pioneer is not daunted by obstacles such as these. Likewise, to submit to a program of character building that calls upon us to give up everything we naturally crave, if it conflicts with the Law of God, to take up our cross daily and deny all ungodliness and worldly lusts, is a gigantic undertaking; but what adventurous soul could wish it otherwise? If even as great a boon as eternal life in glory were dropped into our lap gratis and without effort on our part, we should not appreciate it.

The adventurer faring forth into the frontier country found not only hostile tribes to make his life uncertain, but also dangerous beasts, venomous reptiles, poisonous insects. The spiritual life of the potential seeker of the "better country" is not always really safe, either: First and foremost the "old man" that dwells right in his own heart is always determined to take the life of the new man. Then there are the beastly characteristics of wrath, anger, malice, envy, pride, jealousy, selfishness, impure thoughts and motives, always watching their chance to enter the sacred abode of the new man to injure him or destroy him completely; the serpent is always waiting to inject into the life blood his deadly venom of "ye shall not surely die" even though you do break a few of the commandments of the Almighty; and the pesky parasites of smallness and pettiness make constant nuisance-raids upon his spiritual well-being.

Our forth-faring fathers in the faith, the patriarchs, prophets and apostles, and all the holy men and women of old, were adventurers. They were not ashamed to admit that they were strangers and pilgrims on the earth. They were not satisfied with things as they were; they were looking ahead; they wanted the better things; they looked for "a city, which hath foundations, whose builder and maker is God." They desired a "better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11:10, 16). They wanted security and they sought it at its surest and best. And God promised it to them on the most concrete of assurances. As He could swear by none greater He swore by Himself: "As truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers 14:21).

God is just the same today as He was in the past. He has not forgotten us. His hand is not shortened that it cannot save, His ear is not heavy that it cannot hear our cry. If there is anything wrong, we ourselves are to blame. Some may say, "My Lord delays His coming." Others may say, "It is vain to serve the Lord." Still others may maintain an attitude of "wait and see." Such are not forth-farers.

To voice the ancient complaint that "the former days were better than these," or the more modern version that "things are not as they were back in the good old days," is to encourage defeat and is not the spirit of the true pioneer. If we have been taking definite steps toward the kingdom, the days will be better, not worse. Things usually are what we make them. To brood over the past, or dream of the future will get us nowhere. Action, intelligent, uninterrupted action, is our only assurance of advancement and success. Whatever our past may have been, to be resigned to fate is to invite stagnation and dam up the stream of spiritual progress. Every new day brings us a clean white sheet on which to make a better record than the day before. To say the work cannot be done, that we cannot rise above the inherent evils of our nature, is to insinuate that God has asked us to perform the impossible. Remember, Jesus never prayed that His disciples be taken out of the world, but be kept from the evils that are in the world.

Brethren, can we say that we are forth-farers as our forefathers were? Have we the faith to carry us through every crisis that may arise? Do we know beyond the shadow of uncertainty that God still lives and that He is with us if we are with Him?

The true adventurer doesn't have all the answers, else there could be no adventure. It would merely be routine procedure.

Today we live entirely by faith. We must take steps in the dark, but let us have the courage to take them. Let us hold the beginning of our confidence steadfast to the end. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:37-39).

If possessing the pioneer spirit, our spiritual morale will not weaken when the road becomes rough and steep, or the going hard, but such situations will only act as a signal for us to press on the harder.

It has become our blessed privilege to take the place of our spiritual forefathers in the faith, and fare forth in this great movement sponsored by the God of Heaven Himself, and carry our part of the work to a victorious finish. We have our Master's own promise that if faithful we shall shine forth in the Kingdom of the Father, and then we shall be able to explore limitless new horizons throughout the endless ages of eternity.

#### LOST OPPORTUNITY

Remember, three things come not back;  
The arrow sent upon its track—  
It will not swerve, it will not stay  
It speeds, it flies to wound or slay;  
The spoken word, so soon forgot  
By thee, but it has perished not;  
In other hearts 'tis living still,  
And doing work for good or ill;  
And the lost opportunity  
That cometh back no more to thee—  
In vain thou weepest, in vain dost yearn,  
Those three will nevermore return.—

The wages of sin have never been reduced.

## Influence: A Power for Good or Ill

*"The smallest bark on life's tumultuous ocean will leave a track behind forevermore; the lightest wave of influence, set in motion, extends and widens to the eternal shore. We should be wary, then, who go before a myriad yet to be, and we should take our bearings carefully, where breakers roar and fearfully tempests gather; one mistake may wreck unnumbered barks that follow in our wake."*

"**N**ONE OF US liveth to himself." Someone's effort toward right living will be either accelerated or retarded by what is observed in us. We encourage or discourage our fellow men by our consistent, or careless living. Influence is contagious. There are those who are perpetually helping others by diffusing the fragrance of the Christ-life wherever they go; others are a constant cause of depression to all whom they meet. Unconsciously, through carelessness in the construction of the moral fiber of their lives, they are an influence in the wrong direction.

If we think ourselves much too insignificant to have any effect upon a single living soul, we are greatly mistaken. Our very profession—that of Christianity—fastens the eyes of the world upon us. What do they see? radiant Christians or only smoked-up lamps? living epistles or lifeless formality? Some will be caused to glorify God in the Day of Visitation because of our aid now in the right direction. We read that the Gentiles will, by our "good works"—not our words but our works, our influence—"which they shall behold, glorify God in the day of visitation."

In the household of faith, the sensibility to our influence is still greater. Our brethren in the truth are affected by our every motion from day to day. Here, where efforts are centered upon perfection of character and much attention is therefore focused upon life's inner aims and objects, our influence is more keenly felt.

Do we think our position concerning some current problem, or, perhaps, the misdemeanor of a bosom friend, to be neutral? In matters of this nature, there is no neutrality. Even silence lends its aid in the wrong direction, for silence means consent. If it is our desire to exert our influence for truth and righteousness, we must take a strong stand on the side of right. This principle was clearly set forth under the Mosaic economy: when the leader's judgment had been given, all the congregation were to respond "Amen."

Parents should guard their influence and example with vigilance. That child who watches your every move is molding a life you are the model for.

An aged pilgrim who traversed life's difficult way was known to pause in his twilight hour to build a bridge to span a treacherous chasm which he had himself crossed in safety. "Why build ye here at eventide?" queried another traveler; "your journey ends with the close of the day." The white-haired builder replied that a fair-haired youth followed in his wake; to him the swelling tide might prove a pitfall. "And so, my friend," he said, "I'm building this bridge for him."

Let us in our journey through life be builders and not wreckers. Then perchance a fair-haired youth may, on the furthestmost bank of the great gulf in the world to come, say to us, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling" (Psalm 116:8).

## Editorial

In an old volume, purporting to be a description of the life of Moses up to the time of Israel's departure from Egypt, I once found a noble sentiment represented as coming from his lips. The writer has, of course, drawn heavily upon his imagination, but no doubt he depicts conditions as they may have been in that day. Moses had been reared as the crown prince of Egypt, unlimited power and wealth at his command, utterly ignorant of his true nationality. At length, as he was preparing to mount the throne, his parentage and the clever deception which the Egyptian queen had practiced upon her people were made known to him, and he was forced to go into exile while an unworthy rival took the position he had hoped to fill. While a refugee in Syria, he meets the patriarch Job, who preaches the Living God to him, with the result that his whole life is changed.

In a letter written to his sister Miriam, who was still in Egypt, he makes the statement I referred to. He says:

"All my Egyptian pride, dear sister, is long since gone, and I seek daily to cultivate that spirit of meekness, which better becomes one who is of a race of bondmen.

"But, my sister, rather would I be a slave, chained at the chariot wheel of Pharaoh Moeris, with my present knowledge of the Holy and Almighty one, compared with which all the wisdom of Egypt is foolishness, than be that monarch himself with his ignorance of Him, and his worship of Osiris and Apis."

This is the standard which God calls upon us to reach, to count all things but loss for the knowledge of Christ Jesus our Lord. It is a high standard, calling for a disciplined mind and body, and complete self-renunciation; but it can be done. God will help if we do our part.

Mindful of God's great and beneficent purposes, though concealed for a time, it is meet that we should give thanks.



Be a good forgetter. Life is too short to remember that which prevents one from doing his best. "Forgetting the things that are behind, I press forward," said a brave old man in the First Century.

The successful man forgets. He knows the past is irrevocable. He lets the dead past bury its dead. He is running a race. He cannot afford to look behind. His eye is on the winning post. The magnanimous man forgets. He is too big to let little things disturb him. He forgets quickly and forgets easily. If anyone does him wrong, he "considers the source" and keeps sweet. It is only the small man who cherishes a low revenge. Be a good forgetter.

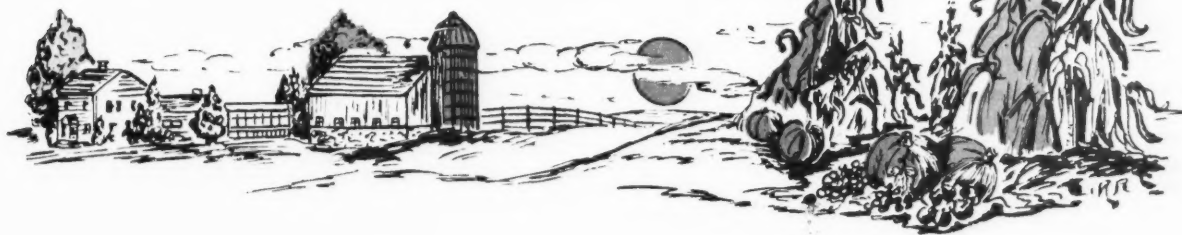


When we are by ourselves, we have to watch our thoughts; when in the family, our tempers; when in company, our tongues.

When we procrastinate in our line of duty we are giving place to something other than good. When we do our work for God indifferently and half-heartedly we are made vulnerable to the attack of evil.



# CLEANINGS



*He never rises high who does not know how to kneel.*

*The true test of pleasure is the memory it leaves behind.*

A riddle: What is the largest room in the world?  
Answer: Room for improvement.

*Do not bury your mistakes, correct them.*

## THE WORLD

It is a little world in which to hide.  
When foolish men do wrong and flee;  
It's a narrow and a footworn place  
For him who tries to leave disgrace  
Behind him and conceals his face  
From those who in their righteous pride  
Frown down on his depravity.

It's a big, wide world for those who try  
To do what righteous deeds they may;  
Oh, myriads are the ways that wind  
Thru unknown scenes where men may find  
Each day new chances to be kind—  
It's an endless world for those who vie  
In clearing wrong and woe away.



Kind words are the music of the world.



Don't be like a rocking chair—full of motion but with no progress

"It is not what we earn, but what we save that makes us rich. It is not what we eat, but what we digest that makes us strong. It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a lifelong struggle, that makes us valiant."

## Teach Me Lord

'Teach me, my Lord, to be sweet and gentle in all the events of life—  
In disappointments, in the thoughtlessness of others, in the insincerity of  
those I trusted, in the unfaithfulness of those on whom I relied.  
Let me put myself aside,  
To think of the happiness of others,  
To hide my little pains and heartaches,  
So that I may be the only one to suffer from them.  
Teach me to profit by the suffering that comes across my path.  
Let me so use it that it may mellow me, not harden nor embitter me;  
That it may make me patient, not irritable,  
That it may make me broad in my forgiveness, not narrow, haughty and  
overbearing.  
May no one be less good for having come within my influence.  
No one less pure, less true, less kind, less noble for having been a fellow-  
traveler in our journey toward *ETERNAL LIFE*.  
"Teach me thy way"—Psalm 36: 11.

There is ever a star shining somewhere,  
There is ever a song in the air,  
There is ever a rainbow that's glowing,  
And the sunbeams are shining somewhere.

There is always a brighter day coming,  
There's a turn in the road farther on,  
For the days cannot always be dreary,  
And the darkest hour comes before dawn.

So let's lift up our hearts to the sunshine,  
And let's sing as we journey along,  
For most trouble, you know, is cowardly,  
And will vanish when met with a song.

"We are going to do a kindly deed,  
Sometime, perhaps, but when?  
Our sympathy give in time of need,  
Sometime, perhaps, but when?  
We will do much in the coming years;  
We will banish heartaches and doubts and fears,  
And we'll comfort the lonely and dry their tears,  
Sometime, perhaps, but when?"



All the long year through,  
the joy that you give to others  
is the joy that comes back to you.

*You can hold up your chin  
When you conquer sin.*

What a splendid thing it would be  
if those who lose their tempers  
could never find them again!

*Thanksgiving is good;  
thanks living is better.*

*Today will be yesterday tomorrow.  
Make haste to redeem it.*

## A King Cleans House

### (Conclusion)

#### A Remarkable Passover Held

The latter half of II Chronicles 29 describes the ceremonies associated with their re-dedication of the temple. But there are also some vital lessons in II Chronicles 30. A thorough cleansing of the house had been effected, but Hezekiah could not stop there. The condition of the worshippers was more vital than the state of the house. Hezekiah's zeal for God was as a fire in his bones that could not be quenched. We read: "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month. For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem" (vs. 1-3).

The passover held on either the first or the second months could be symbolic of two periods of time, as before and after the great apostasy. But before this event could be celebrated in either of the "months" or periods, a cleansing of the spiritual house must precede it. Or if we should apply the two passover periods to the Isaac seed taken out during the six thousand years, and the Ishmael seed or subjects to be taken out during the thousand-year millennial day, that would seem to make a fitting application, both seeds must submit to the cleansing process.

A thought advanced in the 18th verse of II Chronicles 30 seems to indicate that Hezekiah's passover was typical of our very day and time, when the Lo-ammi, a people not yet born, not yet his people (Hosea 1:9), are beginning to be called into the Lord's house. It states that many ate of the passover who had not been cleansed according to the cleansing of the sanctuary. "But Hezekiah prayed for them saying, The good Lord pardon every one that prepareth his heart to seek God." We have a work to do that God's people in other ages did not have. In Abraham's day there was no Ishmael seed being prepared, in Paul's day there was none, only Isaac seed, but now, down in our day there are some being called, though not yet cleansed according to the cleansing of the sanctuary, those who are just preparing themselves to seek God.

"So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

"So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. And be not like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the Lord" (vs. 5-8). Oh, let us not be stiffnecked, or stubborn. "Stubbornness is as

iniquity and idolatry." Do not be stiffnecked and stubborn "but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you." Now is the time to serve the Lord God. His judgments are coming on the earth, He is going to authorize a thorough cleansing of the land. In righteousness He will judge and make war.

Then v. 9 says, "For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him." Here was a prophecy that had a special meaning for the people of that time. Portions of Judah and Israel were already in captivity, and shortly after Hezekiah's ascension to the throne the ten-tribe division ceased to exist as a kingdom. And it is a comforting thought for us, the mighty God we serve is gracious and merciful, and He will not turn His face from us if we turn to Him.

Verse 10: "So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them." When Hezekiah's missionaries visited these places they were on foreign soil. Ephraim, Manasseh and Zebulun were tribes belonging to the kingdom of Israel. Hezekiah and his men were Judahites. The scorning and mocking was literal then, but if we take lightly any commandment of God, we are in reality mocking.

"So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem." (vs. 10, 11). Oh, some humbled themselves then and came, but others were indifferent. We want to be humble, meek and lowly, ready to listen to God's word. "Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron." So there will be those that will arise in that day when Christ the King comes. I tell you there will be no false doctrines allowed then. Isaiah 11:8 says, "And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." The weaned child, that represents the Isaac seed, Christ and His Church, they have become full-grown, they will put their hand on the cockatrice' den—all false doctrines, none will be allowed.

Verse 15, "Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord." The priests and Levites were ashamed when they realized the extent of their transgression. Are we always ashamed when we do wrong? No it says, "There were many in the congregation that were not sanctified: therefore the



Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord." That represents this cleansing, this killing of the old man. There was a literal killing of the passover back there, but that represented the dying to sin. The religious world think it represents Christ's death on the Roman cross, but, no, each member of His body or church must die with Him.

Let us reread that 18th verse: "For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." There are many now who are hearing the word of the Lord, people whom we have warned of the coming danger, warned of the time of trouble that is coming, and they are eating, like in the type of Hagar: they have a loaf of bread and a bottle of water, something to keep them alive until the new store comes in.

"Though he be not cleansed according to the purification of the sanctuary." What is the cleansing of the sanctuary? *To become pure inside and out.* That command comes to every one who desires eternal salvation. When Jesus was talking of the Isaac seed, He said, Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." To overcome as He overcame, to put away every evil, completely rule and govern self, that is the cleansing according to the cleansing of the sanctuary. That cleansing of the sanctuary consists of casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

The moral standard demanded of the subjects of the kingdom will be no less, but as their day of salvation follows the day of salvation for the ruling group, Christ's coming will not be the deadline for them, they will have further opportunity during the Millennial Day. Hezekiah's prayer indicated these two classes, the one class cleansed through and through, and the other class preparing their heart to seek God.

Then we read in II Chron. 30:20: "And the Lord hearkened to Hezekiah, and healed the people." That is, their breach in keeping the passover without complying with the full Mosaic ritual, would not be held against them. God is realistic, He will make exceptions to His rules when circumstances call for it. And to draw a spiritual parallel on healing, today the Lord will heal us by the healing medium of His Word. The Psalmist declares: "He sent his word, and healed them, and delivered them from their destructions" (Ps. 107:20). In the end, all who have listened will be healed, those cleansing themselves according to the cleansing of the sanctuary, and those just preparing their heart. All will be healed if they keep on to the end of their day of salvation.

"And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers."

Verses 24, 25, "For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep; and a great

number of priests sanctified themselves. And all the congregation of Judah, with the priests and Levites, and all the congregation that came out of the land of Israel, and that dwelt in Judah, rejoiced." There was rejoicing when the people realized they were doing the things that pleased God, and that realization will bring rejoicing to us today. Furthermore, there will be rejoicing when the cleansing time comes. We can rejoice now in anticipation of the future. If worthy we shall see this world cleaned up.

"So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the princes and Levites arose and blessed the people: and their voice was heard, and their prayer came up to His holy dwelling place, even unto heaven." I tell you, it is after the outward cleansing after we prepare our hearts to clean ourselves up, that our prayer will be heard. We would like to be worthy of having our prayer, our petition, reach the throne of the Almighty, but it will never go through sin and iniquity.

Let us redouble our effort to cleanse ourselves from all filthiness of the flesh, that when the great King comes to clean up the earth we may share with Him that honor, and be a part of His most worthy bride who has made herself ready.

## Psalm 65

Moffatt's Translation

" 'Tis fitting to praise thee in  
Sion, O God;  
in Jerusalem shall vows be  
paid to thee.  
O thou who hearest prayer,  
all men shall come to thee.

Thou art good to the earth,  
giving water,  
enriching her greatly with  
rain  
from brimming stream di-  
vine;  
thou providest the grain  
by preparing her duly,  
watering her furrows well,  
soaking her ridges,  
softening her with showers,  
and blessing all her growth.  
Thou art crowning the year  
with thy goodness,  
rich stores drop where thou  
passest,  
the very pastures of the downs  
o'erflow,  
the hills wear girdles of joy,  
the meadows are clothed with  
flocks,  
the valleys covered with corn,  
shouting and singing for joy."

A man that states the truth does not need a backer.

Greet each new day with a smile and go out to meet what  
it holds for you with the spirit of a discoverer.

# Meditations

## On the Word

*"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts" (Rom. 5: 3-5).*

Tribulation, or "trouble," as Dr. Moffatt translates this word, is as much a part of the true Christian's life as breath is to the natural life. Without tribulation or trouble, there can be no perfection of character; and without perfection, no hope of eternal life.

In our examination of the lives of those earlier Christians, we can see that many have stood up better under severe trials than we have. They showed no sign of wavering under conditions which we recognize as most difficult. Compared with our own lives we can see that they really stand out. And still, God has called us in this day to prove true under conditions which must be best suited for us or He would have chosen other conditions. In Jesus we have the perfect example of One who withstood perfectly each difficulty and test, when He knew what was required. ". . . Yet learned he obedience by the things which he suffered. . ." (Heb. 5: 8).

Sometimes repeated testing brings about a stabilization of a chemical process so that additional testing is necessary only at widely separated intervals. This is also a principle of Christian living. No one can gain immediately all the requisites of a Christian character, for the Christian life is a growth, and a slow one. Our Heavenly Father, knowing that we are dust, or of the low and earthy, has graciously given us both the opportunity for growth under the tribulations of this life and also the time to cultivate the growth.

That no chain is stronger than its weakest link is a true proverb, and James applies it to the spiritual when he says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10). The tribulations of life are at once both a testing and a measurement of growth. The circumstances of life and human nature readily combine to try, in every necessary way, anyone who is seeking to live on a higher plane than the natural level of humanity.

The true Christian's attitude toward the testing tribulations of life is different. He welcomes testing as a strong man to run a race. Dr. Moffatt's translation of James 1: 2-4 is, "Greet it as pure joy, my brothers, when you encounter any sort of trial, sure that the sterling temper of your faith produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect." Only fools would welcome trouble for trouble's sake, but the true Christian welcomes the trials and tribulations of life as an opportunity of proving the progress he has made. Each trial is an opportunity to prove the strength developed, and to add strength to strength.

Every Christian knows he will be tried severely, even unto chastening and scourging. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you

as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12: 6-8). Job understood this when he said, "But he knoweth the way that I take; when he hath tried me, I shall come forth as gold" (23: 10).

We may expect that the tribulations we encounter, if we use them as steppingstones, will have a double effect upon us. Paul tells us in our meditation verse that tribulation works patience, or "endurance," as Dr. Moffatt states it. And patience develops experience, or character. The growth of one Christian virtue tempers us, and fosters the growth of still other virtues. In some lives, events seem to produce an increasingly unsatisfactory series of results in a vicious circle. It seems that each succeeding attempt only brings about less satisfactory results and winds up a little farther from the desired goal. Not so with the Christian, for "the steps of a good man are ordered by the Lord: and he delighteth in his way" (Ps. 37: 23).

Almost the last of the virtues produced by trials and tribulations is experience, or character. Monumental and outstanding as a fine Christian character is, still it is made up of the seemingly small things of life, even as the small bricks gradually build up the great towering edifice. In building up the Christian character, it is true that experience is often the best teacher, but it is often the hardest, too, especially if we are acquiring the experience without personal guidance. It certainly will require the longer time. The Bible makes available to us not only the failures but also the triumphs of many older and wiser in the Christian life than ourselves. It equally is available to those far and near, who are trying to measure up to the fulness of the stature of Christ. Some of us have also before us the example of godly lives in this age, which have encountered very much the same tribulations as we have from day to day. More than this, we may draw directly on their experience and personal counsel at the time when the tribulations of life seem the deepest and darkest.

The experienced Christian character, tested and tried by life's trials and years of Christian living, has still another virtue. It is hope. Hope is both an achievement and a reward; but more, it draws us on and encourages us to greater effort. For what can encourage the working Christian more than knowledge that he really is doing God's will in keeping His commandments? The more progress one makes, the more hope he enjoys, and the more hope he enjoys, the more he may expect to progress.

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts." Dr. Moffatt gives this, "A hope which never disappoints us, since God's love floods our hearts." When we know we are keeping God's every commandment, triumphant over all the tribulations life can bring to us, the love of God truly will flood our hearts. No disappointment can ever truly disappoint us; no trouble can dim the bright hope of the Kingdom. No tribulation can depress, no annoyance can annoy, and no discouragement can discourage the one who knows he is keeping God's commandments. He has been tested and tried and not found wanting.

If our faith were sufficiently greater, the road God-ward would be infinitely shorter.

# Questions and Answers



Why did Jesus say: "I will give unto thee the keys of the kingdom of heaven?"

We read in Luke 11:52: "Ye have taken away the key of knowledge." The false teachers had taken away the key of knowledge, that which will enable us to gain the Kingdom of God. When Jesus said to the eleven: "Go ye therefore, and teach all nations" (Matt. 28:19), did He not commit to their trust the key of knowledge? Jesus gave Peter the key of knowledge, but He came back from heaven to bestow it upon Paul, when He said: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light" (Acts 26:16-18). The major part of Peter's work was with the Jews, but Paul was especially called to turn the Gentiles from darkness to light.

This key of knowledge will open to us the door of faith. Paul said in Acts 14:27 that he opened the "door of faith to the Gentiles." Peter had the key of knowledge and he proclaimed: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Peter 1:3). If we could but convince people that the only way to gain the glorious coming Kingdom is to acquire the knowledge of God, they would search the Scriptures, to see if these things are so.

Why did Jesus say keys? Because we have to learn the knowledge of God from both the Old and New Testaments. We have to be built upon the words of the prophets as well as those of Jesus and the apostles.

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Did David commit a terrible sin by killing Goliath, since that was the only way the Israelites could be liberated from Philistine bondage?

The Israelites were never in bondage to the Philistines, but they were rivals and enemies.

David killed Goliath in battle which was perfectly permissible at that time when Israel was a kingdom and the executive power was theirs.

Countless numbers were slain in battle during many wars of conquest and defense.

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Is II Kings 6:28, 29 evidence that the God, or the Bible countenanced cannibalism, as I have been told?

These texts refer to a dire condition in the days of Elisha, and are not intended to establish a precedent. Beginning with verse 24 we read, "And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria. And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver . . . And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. . . And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him today, and we will eat my son tomorrow. . . And I said unto her on the next day,

Give thy son, that we may eat him: and she hath hid her son." The inhuman monster was mourning only because she could not secure the other woman's son.

The Bible gives a true account of the events of which it treats; but is God or the Bible to blame because in every age there are people who are more like brutes than human beings? Did the Lord countenance such deeds? Even the king when he heard the words of the woman rent his clothes (v. 30). The Lord did not cause the famine, nor was He responsible for the iniquity, and He took steps to relieve the suffering. He gave the prophet Elisha power to cause the host of the Syrians to think that the king of Israel had hired other kings to come against him, and the Syrian hosts fled at night leaving great stores of provisions for the relief of the starving inhabitants of Samaria. Truly the God of the Bible is just in all His ways.

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What about Matt. 13:10-12? Does it not seem to show a respect of persons?

The prophets, apostles and Jesus all proclaim that God is righteous in all His ways. They speak as did the apostle Peter when he testified: "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35).

The testimony referred to reads: "And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." Now why did Jesus say to His faithful followers, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"? It was given to the disciples to know because they were receptive, the multitudes were not. The very moment that anyone became truly hungry Jesus fed them.

The un-receptivity of the multitudes is pictured in Matt. 13:15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and I should heal them." The reason for their ignorance is not that God is a respecter of persons, but that they close their eyes to the light of truth, and turn a deaf ear to the counsel of the Almighty.

Jesus then said to His disciples: "But blessed are your eyes, for they see: and your ears, for they hear" (v. 16). Why are they to receive the blessing of enlightenment while the others are left in ignorance? Because they are willing to see, hear, and do. Jesus could read the mind of man and He knew that the multitude would not believe, and for that reason He spoke to them in parables; but He explained the parables to His disciples. Hence if we will read, we can understand.

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Going fast is no advantage unless you are going in the right direction.





## Thanksgiving

*As we have gathered in rich harvest from Thy fields,  
As we have taken lovely fruits from bending trees,  
So gather Thou, O God, Thanksgiving from our hearts,  
So take Thou gratitude from those on bended knees.*

*We sowed Thy ground with humble seeds, but Thou hast sown  
Our minds with wisdom and our hearts with faith and love;  
And if, from such a source, our harvest was so fair,  
Oh, how much fairer should Thy harvest be above!*

*And as our tiny seeds yield flower and fruit and grain--  
A myriad of blossoms in each garden bed,  
Frail petals formed into the apple, pear, and plum,  
And sun-filled wheat from which to bake our winter's bread,*

*So mayest Thou see Thy seeds have borne Thee beauty, too--  
A righteous life and conduct, virtues like glad flowers;  
And kindly thoughts become great deeds, like ripened fruit;  
And thankfulness to give Thee cheer in quiet hours.*

*As we have gathered in rich harvest from Thy fields,  
As we have taken lovely fruits from bending trees,  
So gather Thou, O God, Thanksgiving from our hearts,  
So take Thou gratitude from those on bended knees.*





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